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# JOURNAL

OF THE

PROCEEDINGS

OF THE

49th ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN

SOUTH-CAROLINA,

HELD IN

St. Michael's Church, Charleston,

On the 14th, 15th and 16th of February;

1838:

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## A LIST OF THE CLERGY

*Belonging to the Protestant Episcopal Church, in the Diocese of  
South-Carolina.*

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The Right Rev. Nathaniel Bowen, D. D., *Bishop, and Rector of  
St. Michael's Parish, Charleston.*

### PRIESTS.

- The Rev. Jasper Adams, D. D., *Rector of St. Andrew's Parish.*  
The Rev. William H. Barnwell, *Rector of St. Peter's Church, Charleston.*  
The Rev. William J. Boone, *Missionary to China.*  
The Rev. David I. Campbell, *Minister of St. Stephen's Parish, and of the Chapels at the  
Black Oak and the Rocks.*  
The Rev. John W. Chanler.  
The Rev. Augustus L. Converse, *Rector of the Church at Claremont.*  
The Rev. Francis P. Delavaux, *Rector of St. Bartholomew's Parish.*  
The Rev. Rodolphus Dickinson.  
The Rev. Thomas C. Dupont, *Rector of the Chapel of the Holy Trinity, Grahamville.*  
The Rev. Charles P. Elliott, *Rector of St. Mark's Clarendon.*  
The Rev. Stephen Elliott, sen., *Rector of Prince William's Parish.*  
The Rev. Patrick H. Folker, *residing in Charleston.*  
The Rev. Andrew Fowler, *Minister of Christ Church Parish.*  
The Rev. James H. Fowles, *Rector of Christ Church, Wilton, and of Trinity Church,  
Edgefield.*  
The Rev. Hugh Fraser, *residing at Waccamaw.*  
The Rev. Christopher E. Gadsden, *Rector of St. Philip's Parish, Charleston.*  
The Rev. Philip Gadsden, *Rector of St. Paul's Parish, Stono.*  
The Rev. Paul T. Gervois, *residing in St. Johns, Colleton.*  
The Rev. Allston Gibbes.  
The Rev. Alexander Glennie, *Rector of All Saints Parish, Waccamaw.*  
The Rev. Richard Johnson, *Rector of St. Matthew's Parish.*  
The Rev. Christian Hanckel, *Rector of St. Paul's Church, Radcliffeborough.*  
The Rev. Raymond A. Henderson, *Rector of Trinity Church, St. Augustine.*  
The Rev. Abraham Kaufman, *Assis'tant Minister of St Philip's Parish, Charleston.*  
The Rev. Paul T. Keith, *Rector of Prince George Parish, Winaw.*  
The Rev. Maurice H. Lance, *residing in Charleston.*  
The Rev. Charles E. Leverett, *Rector of Trinity Church, Edisto, and of St. Stephen's  
Chapel, Edingsville.*  
The Rev. Alexander W. Marshall, *Rector of St. David's, Cheraw.*  
The Rev. David M'Elheran, *Rector of St. Helena Church, St. Helena Island.*  
The Rev. Edward Phillips, *Rector of Grace Church, Camden.*  
The Rev. Charles C. Pinckney, jr., *Minister of St. James' Parish, Santee, and of Chri  
Church, Greenville.*

The Rev. William T. Potter, *Rector of St. Paul's Church, Pendleton.*

The Rev. Francis H. Rutledge, *Rector of the Parish of St. Thomas and St. Denis, and of Grace Church, Sullivan's Island.*

The Rev. Peter J. Shand, *Rector of Trinity Church, Columbia.*

The Rev. Napoleon B. Screven, *Missionary at the Wateree.*

The Rev. William W. Spear, *Assistant Minister of St. Michael's Parish, Charleston.*

The Rev. Edward Thomas, *Rector of St. John's Parish, Berkeley.*

The Rev. Paul Trapier, *Minister of St. Stephen's Chapel, Charleston.*

The Rev. Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*

The Rev. Cranmore Wallace, *Rector of St. James', James' Island, and Principal of the South-Carolina Society's Academy.*

The Rev. Benjamin C. Webb, *Missionary among the Slave Population of Prince William's Parish.*

The Rev. Ulysses M. Wheeler, *Rector of Trinity Church, Society Hill.*

The Rev. Thomas J. Young, *Rector of St. John's, Colleton.*

#### DEACONS.

The Rev. Stephen Elliott, jr., *Professor of the Evidences of Christianity and Sacred Literature in the South-Carolina College, Columbia.*

The Rev. John S. Field, *residing at Greenville.*

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Present at the Convention—The Bishop of the Diocese, 30 Clerical and 24 Lay Delegates.



## MINUTES OF CONVENTION.

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Charleston, February 14, 1838.

THIS being the day appointed for a stated meeting of the Convention of the Protestant Episcopal Church, in the Diocese of South-Carolina, the Right Rev. Dr. Bowen, with several of the Clergy and Lay Delegates, assembled at St. Michael's Church, at half past 10 o'clock, when Morning Prayer was read by the Rev. W. W. Spear, and a Sermon, delivered by the Rev. P. T. Keith. The Sacrament of the Lord's Supper was then administered by the Bishop of the Diocese, assisted by the Rev. E. Thomas.

The Right Rev. Dr. Bowen took the Chair, (*ex officio*,) and the Rev. W. W. Spear acted as Secretary.

The following Clergymen attended, (*ex officio*,) and the following Lay Delegates, having presented satisfactory testimonials of their respective appointments, took their seats accordingly,

*St. Michael's Parish*—Right Rev. Dr. Bowen, Rector; Rev. W. W. Spear, Assistant Minister; David Alexander, Esq., I. M. Campbell, M. D., Horatio Waring, M. D.

*St. Philip's Parish*—Rev. Dr. Gadsden, Rector; Rev. A. Kaufman, Assistant Minister; Thomas Gadsden, Edward M'Cready, and N. Russell Middleton, Esqs.

*St. Paul's, Radcliffeborough*—Rev. C. Hanckel, Rector.

*St. Andrew's Parish*—Rev. Dr. Adams, Rector.

*St. Peter's, Charleston*—Rev. W. H. Barnwell, Rector; C. J. Colcock.

*St. Mark's, Clarendon*—Rev. C. P. Elliott.

*Prince William's Parish*—Rev. S. Elliott, sen., Col. James Cuthbert, Edward Brailsford, M. D.

*Christ Church Parish*—Rev. A. Fowler.

*Christ Church, Wilton*—Rev. J. H. Fowles, Wm. Brisbane.

*St. Paul's, Stono*—Rev. Philip Gadsden.

*St. John's, Colleton*—Rev. T. J. Young, Rev. P. T. Gervais, delegate.

*All Saints, Waccamaw*—Rev. A. Glennie.

*St. Matthew's Parish*—Rev. R. Johnson, Col. E. Richardson.

*Prince George, Winyaw*—Rev. P. T. Keith, Wm. H. Trapier, Stephen Ford.

*Trinity Church, Edisto*—Rev. C. E. Leverett, Jos. E. Jenkins, Jabez J. R. Westcoat.

*St. David's, Cheraw*---Rev. Alexander W. Marshall.

*Grace Church, Camden*---Rev. Edward Phillips.

*St. James, Santee*---Rev. C. C. Pinckney, jr.

*St. Paul's, Pendleton*---Rev. W. T. Potter.

*St. John's Parish, Berkeley*---Rev. Edward Thomas.

*St. James Church, James Island*---Rev. C. Wallace, John Rivers.

*St. Helena, Beaufort*---Rev. J. R. Walker, John M. Verdier, B. B. Sams.

*Trinity Church, Society Hill*---Rev. U. M. Wheeler.

*Holy Trinity, Grahamville*---Rev. T. C. Dupont.

A quorum of the Churches being present, the Convention proceeded to business. Rev. W. W. Spear was re-appointed, *viva voce*, Secretary and Treasurer.

The Rules of Order were then read, in conformity with the 12th Rule. The Bishop communicated a letter, received from the Vestry and Wardens of Prince Frederick's Chapel, Pee Dee, requesting to be received into union with this Convention, and declaring their willingness to conform to the Constitution and Canons of this Diocese, and of the General Convention. This being in conformity with the 11th article of the Constitution, Prince Frederick's Chapel was received into the Convention, and the Rev. H. Fraser took his seat as Lay Delegate.

The following was moved by the Rev. C. Hauckel, *Resolved*, That Robert M. Allan, Esq., a delegate from St. Andrew's Parish, to the Convention at Columbia, having been appointed within the last twelve calendar months, although not elected to represent that Parish in this Convention, be admitted to a seat therein. A vote, by Orders, being called for, the resolution was lost.

On motion, the Rev. Mr. Staunton, Special Agent of the General Protestant Episcopal Sunday School Union, was welcomed to the Diocese, and invited to attend the sittings of the Convention.

On motion, *Resolved*, That the Clergy of the Protestant Episcopal Church, who may be in the city, but not entitled to seats, and the candidates for Orders in this Diocese, be admitted to the sittings of the Convention.

The President of the Standing Committee presented for the information of the Convention, the following statement of their official acts since the last Convention :

"The Rev. T. C. Dupont was recommended to the Bishop, for Priest's Orders ; and Messrs. J. Grimke Drayton, William Dehon, Wilson Hall, and Alsop Woodward, recommended to be received, as candidates for Orders.

Attest,

C. E. GADSDEN, President."

On motion, the following were appointed a Committee, to report to-morrow morning, on the unfinished business of the last Convention, viz.: Rev. Thomas J. Young, Rev. Paul T. Gervais, Col. Jos. E. Jenkins.

On motion, the President was requested to appoint the Standing Committee of the Diocese, for the ensuing year, whereupon the following were appointed, (Convention concurring,)

Rev. C. E. Gadsden, D. D.,	David Alexander,
Rev. P. T. Gervais,	Thomas Lowndes,
Rev. C. Hanckel,	James Jervey,
Rev. W. H. Barnwell,	Samuel Wragg,
Rev. Paul Trapier,	Joshua Toomer.

On motion, the President was requested to appoint a Preacher, at the opening of the next Convention; whereupon the Rev. A. L. Converse, was appointed, and the Rev. P. J. Shand, his substitute.

On motion, the following Committee on the Theological Seminary, was appointed by the Bishop, (Convention concurring,)

Rev. Dr. Gadsden,	Dr. I. M. Campbell,
Rev. Paul Trapier,	Col. E. Richardson.

On motion, the Delegates to the General Convention, appointed at the last session, were re-appointed by the President, (Convention concurring,) viz.:

Rev. Dr. Gadsden,	Wm. Heyward,
Rev. C. Hanckel,	Thomas Lowndes,
Rev. A. L. Converse,	Philip Tidyman, M. D.,
Rev. J. R. Walker,	Henry Deas.

Judge Colcock, from the Committee on the Bishop's Permanent Fund, reported, that in obedience to a resolution of the last Convention, he had delivered to the Treasurer of the Bishop's Permanent and Contingent Funds, his securities, for monies subscribed to the increase of the Bishop's Permanent Fund.

On motion of Thomas Gadsden, Esq., a Committee of three was appointed to complete the list of assessments to the Bishop's Common Fund, for Parishes not yet embraced in it, viz: Thomas Gadsden, Esq., Horatio Waring, M. D., J. M. Verdier.

The Bishop then delivered the Address, required by the 1st section of the 7th Canon of the General Convention of 1835, as follows:

#### BRETHREN OF THE CLERGY AND OF THE LAITY,

I will detain you but a little while from the regular business for which you have come together, with the statement required from me, of the duties and transactions of the short period between the last Convention held in May, and the present.

On the adjournment of the Convention, I proceeded to fulfil an engagement which I had made, to visit the Churches of Augusta and Savannah, and having administered Confirmation in them, proceeded to St. Luke's Parish; where, at the Chapel of the Holy Trinity, in Grahamville, the Rev. Mr. Dupont was admitted to Priests' Orders, with the assistance of the Rev. Mr. Elliott of Prince William's, and the Rev. Mr. Webb of St. Luke's. Mr. Dupont had been elected Rector of the



Church in Grahamville, which forms a distinct pastoral charge within St. Luke's Parish; instituted with the perfect consent and satisfaction of the Parish, several years since. He is now the faithful and valued Rector of that Church.

St. Bartholomew's Parish was visited on my way to the City, and Confirmation administered at Walterboro'. Prince William's Parish was visited in October, and the Chapel at Walterboro', again, for the sake of persons specially desiring to be confirmed, and who were unavoidably absent at the time of my visit to that village in May.

Subsequently, in November, Confirmation was administered in St. Paul's Church, Radcliffeborough, for the Churches of the City; and in December, Christ Church Parish was visited, with a view to the administration there of the same rite by particular desire. No plan or course of official duty, being by a compliance with that desire, subjected to any interruption, it was readily and cheerfully given. Grace Church, Moultrieville, was visited in August. An appointment, twice made, to visit St. James' Church, James Island, was as often frustrated, by great inclemency of weather.

The whole number of persons confirmed since the Convention in May, those of the congregations of Augusta and Savannah included, is 139. It has been necessary to deny myself the satisfaction I could have found, in extending my attention to other Churches in Georgia, than the two which I have mentioned. These are accessible to me without any great addition to the time which is occupied in visiting the Churches of our own diocese. Others are so remote, that the time and labor necessary to any personal attention to be extended to them, are more than can be given, consistently with my more immediate duties, and my strength. I have accordingly declined all Episcopal duty in Georgia, except such as may, if specially desired, be occasionally done at Savannah and Augusta. That Diocese will be able, we may hope when a year or two more shall have elapsed, to provide itself with Episcopal ministrations of its own, by satisfactory arrangements of its Convention; and in the mean time, the Bishop of Tennessee, will, it is hoped, find it practicable to visit those of its churches which are most remote from us and perform at them the necessary offices of the Episcopate. A concurrent request of myself and some of the clergy interested, was conveyed to him to that effect, on his recently coming into Alabama, to hold a convention of its Churches.

Having requested the Rev. Dr. Gadsden, the Rev. Mr. Trapier, and the Rev. Mr. Barnwell, to prepare a Catechism, such as the Convention had expressed a desire to have provided for the use of Ministers, Lay-catechists and others, in the religious instruction of the slave population of our parishes, such a work has been executed by them in a manner, which will, I hope, be found well adapted to the purpose; and having been published early in the summer, was placed at the Depository of the Society for the Advancement of Christianity, for sale and distribution. The Clergy and others, interested in the religious instruction of the colored people; will not fail, it is hoped, to furnish themselves with this manual.



I have nothing to report to you, that should, in any degree, discourage our hope of a better and better result from the instruction, in aid of which, the Catechism to which I have adverted, has been required. The Clergy who have given themselves to this work, have found encouragement in a degree of success, warranting the reasonable hope of more. Much importance, may with reason, attach to the instruction of these people according to the sober and practical character of the worship and doctrine of our Church. Mr. Screven's ministry as a missionary on the Wateree, is chiefly occupied among the slave population; and another instance of this self-denying zeal, has been added to his, in the acceptance by the Rev. Mr. Webb, of an appointment to serve in a similar manner in Prince William's Parish. It seems to me for obvious reasons important, that as subjects of the ministry of any who take up this service, these people should only be assembled on the plantations, or within the limits of the estates of the proprietors respectively, in suitable places provided for this purpose; and that in no instance should the wish be entertained by the Missionary, or indulged by the Proprietors, to have places of worship, peculiar to them, erected in the Parishes, for general congregations gathered from several plantations. Permission might, however, properly be asked and given, to assemble on one plantation, where a house might be provided, the colored inhabitants, if not too numerous, of one or two neighboring ones, in order to bring the number of places of appointment for divine service, within a compass not too great for any reasonable estimate of the time or strength of the minister employed. Catechists, being white persons, should, if possible, be obtained to help the ministers engaged in this species of labor. I will add nothing more on the subject, but my earnest request, that our clergy will in every instance, observe respecting it, a scrupulously prudent course, and "give no offence in any thing; that the ministry be not blamed."

The Rev. Mr. Trapier has resigned the charge of the Church on James' Island, that he may give his undivided attention to the duties of his mission among the poor in this City; and the Rev. Mr. Wallace has become the Rector of that Church.

The Rev. C. C. Pinckney has given notice of his intention to resign the charge of St. James' Santee, in the spring, that he may devote his whole time to the Church at Greenville, between which, and St. James', his services have been hitherto divided.

The resignation by Mr. Webb of the Rectorship of St. Luke's Parish, in order to his entering on the service mentioned in Prince William's, is the only other instance of change, which has taken place within the year, in the general condition of our ministry in the diocese; except "the renunciation of the ministry," agreeably to the 38th Canon, by the Rev. W. Elliott, Deacon, who was the Assistant Minister of St. Paul's, Radcliffeborough, and his displacement accordingly, from all relation to the Church as one of its Ministers." It is proper for me to mention, that "no causes affecting his moral standing," led to the "declaration made," by Mr. Elliott, of "his determination not to officiate any more as a minister of this Church," his renunciation of and consequent "displacement from the ministry."

Mr. Boone, a Presbyterian of the Diocese who had previously accepted an appointment to serve as a missionary of the Domestic and Foreign Missionary Society of our Church, in China, has, since the last Convention, taken his departure for his distant field of service.

The Rev. R. A. Henderson has been received as a Presbyterian of this diocese, regularly dismissed to it, from that of Pennsylvania. He is serving the Church at St. Augustine.

No other clergyman has been added to the Diocese since the last Convention, and no ordination has taken place, except that already mentioned, of Mr. Dupont.

Four persons have been added to our small list of Candidates for Orders, viz : William Dehon, John Grimke Drayton, Wilson Hall, and Alsop Woodward ; making the whole number now on that list to be eight. The smallness of the number of Candidates for the ministry, not here only, but in proportion to the need there is of them, every where in the United States, is one of the signs of the times, calling for the deepest concern of every friend of religion and the Church. All proper steps should be taken by the Clergy, let me repeat, as I have said before, to induce young men of talents and piety, to desire this calling. Throughout our immense western, north and south-western states and territories, there is a constant and increasingly anxious call for ministers of our Church. Unhappily, the character of the day, is adverse to the hope of any supply of them adequate to the moral exigency of our country. The ambition of wealth and secular influence, is the prevailing and predominant principle of action, in a manner painfully discouraging to the expectation of any, that he may turn the thoughts of the young the most rightfully subjected to his influence, to a pursuit, whose lot in general, is poverty, and at best is little else. Yet let not the effort cease to be considered a duty, by which some addition, may, from time to time, be made to the number of those who will "take the cross and follow," where the interest of the Redeemer's kingdom may call them, in our morally indigent and suffering country.

The interest as it now exists, of this diocese, in our General Seminary, will be brought before you by a committee, which has been as usual appointed to report to you on the subject of it.

The proposed alterations of the Constitution and Liturgy of the Church, will be acted upon by the General Convention to be held in September next, and your determination in relation to them must therefore be now expressed.

In closing this brief address, I cannot but congratulate you on the generally happy condition of the Diocese. God has crowned the year to us with goodness, as to the degree of health which has been experienced among its ministers and people. Harmony and peace, notwithstanding some practical variances of sentiment, reign throughout our household of faith. In a temporal point of view, the welfare of our Parishes, has not, I believe, declined ; and although in a spiritual, there is some declension, calling for our concern and prayer, yet the persevering fidelity and constancy of the Clergy, must, in God's own time, be productive of good, in a degree, which however seemingly small to them, "he who knoweth the hearts and trieth the reins of men," will

estimate better than themselves, and set to the account of their stewardship, in their favor. Such persevering fidelity and constancy, accompanied with patience of discouragement and personal inconvenience, I believe to characterize the ministry of the diocese, without exception; at the same time that I am not possessed of information of any neglect or delinquency in things even of outward order, which had been made by vows of ordination, indispensably obligatory for all. It is my own *confirmed* persuasion, that the more scrupulously we act on a strict and exact construction of these vows, allowance being made for unavoidable necessity, the greater must be the usefulness, the more salutary the influence of our ministry.

I have nothing more with which to detain you, and commend your deliberations to the divine blessing and direction. May the spirit of love and peace be with you throughout them.

NATHANIEL BOWEN.

On motion, the Convention adjourned till to-morrow morning, at 10 o'clock.

February 15, 1838.

The Convention met pursuant to adjournment. Morning Prayer was read by the Rev. C. E. Leverett, and a Sermon delivered by the Rev. A. Glennie.

A quorum of Churches was present. The Rev. F. H. Rutledge, Rector of St. Thomas and St. Denis, appeared, and took his seat.

The following Lay Delegates, having presented satisfactory certificates of their election, appeared and took their seats: the Hon. J. J. Evans, from Trinity Church, Society Hill; Wm. Read, M. D., from St. John's Parish, Berkeley; John F. Rutledge, from the Church at Claremont, and Charles A. Desaussure, from St. Peter's Church, Charleston.

The Minutes of yesterday were read, and the Treasurer proceeded, according to rule, to call upon the Delegates from each Parish, for its quota to the expenses of the Convention.

The following amendments to the Constitution were proposed, and, according to rule, laid over till the next Convention, viz.:

By the Rev. E. Phillips, *Resolved*, to amend the 2d article of the Constitution, by inserting in the 4th line, after the word elected, the words "for each annual Convention;" and striking out of the 5th line, the words "twelve months," to insert "to serve until the next time of election," so that the whole clause will read as follows: "the delegates to



be elected for every annual Convention, in such manner, time and numbers as each Church shall deem proper, to serve until the next time of election."

By the Rev. W. H. Barnwell, *Resolved*, to amend the 4th article, by striking out the words, "with the exception of the right to vote," after the word Convention,

By the Rev. T. J. Young, *Resolved*, to amend the 1st article of the Constitution, so as to make a quorum for business consist of 15, instead of 7 churches.

The Committee on the unfinished business of the last Convention, presented the following Report :

"1. On page 8, of the Journal for 1837, are four Resolutions, offered by the Rev. Dr. Gadsden, on the subject of providing the means, &c. for employing Missionaries to the People of Color in this Diocese.

2. On page 34, of same Journal, a Resolution, offered by President Barnwell, recommending to the Parishes of the Diocese, to defray the expenses of their respective Pastors, incurred by their attendance on the Diocesan Convention.

3. On page 36, of same Journal, reference is made to certain resolutions offered by a Committee, through their chairman, the Rev. Mr. Phillips, on the subject of establishing a School, under the conjoined auspices of the Episcopate and this Convention, and laid on the table for consideration at this Convention.

4. On pages 16 and 17 of the Journal for 1836, are spread certain Resolutions, sent by the General Convention, for our consideration and assent.

Reports are due from the Committee appointed (page 8, Journal, 1837,) on the state of property in vacant Parishes; and from the continued Committee (page 8, same Journal,) on the increase of the Bishop's Permanent Fund.

All of which is respectfully submitted.

Signed, in behalf of the Committee,

THOMAS JOHN YOUNG, Chairman."

On motion, the consideration of this Report was postponed till after the reading of the Parochial Reports,

Thomas Gadsden, Esq., as Treasurer of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, having in trust the funds instituted by the Convention, under the names of the Bishop's Permanent and Common Funds, presented the following Report :

The Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, submit their Report on the Bishop's Permanent and Common Funds :

From the statement of the Permanent Fund, it will appear that the credits of dividends and interest received during the year, ending on 1st of January, 1838, amount to \$791 10, which added to the balance in the Treasurer's hands, on the 1st January, 1837, viz, \$2 12, and the



sum of \$200, transferred to the credit of this fund by a resolution of the Board of Trustees, and which sum is to be credited to this Fund annually, compose the credit side of the statement, and make up the sum of \$993 22. The proportion of income, (to wit, 3-4ths of \$791 10) received during the year, amounting to \$593 32, and transferred to the Common Fund, in pursuance of the Resolution of the Convention of the 20th February, 1818, make up the debtor side of the statement, and leave a balance in favor of the Fund, of \$360 35.

From the statement of the Common Fund, it will appear, that the sum of \$1200 has been paid to the Bishop of the Diocese, in lieu of the same amount relinquished by him to St. Michael's Church.

The receipts for the Common Fund, during the year, ending in February, 1837, are the following:

St. Johns, Colleton,	-	-	-	-	\$50
St. Michael's Church,	-	-	-	-	350
Prince George, Winyaw,	-	-	-	-	50
Society Hill,	-	-	-	-	10
St. Luke's Parish,	-	-	-	-	15
St. David's, Cheraw,	-	-	-	-	10
Church Holy Trinity, (for 1836-7,)	-	-	-	-	30
St. Helena Church, St. Helena Island,	-	-	-	-	20
Church at Claremont,	-	-	-	-	20
St. Helena Church, Beaufort,	-	-	-	-	50
Trinity Church, Columbia,	-	-	-	-	40
Prince William's Parish,	-	-	-	-	10
St. Paul's, Stono,	-	-	-	-	10
St. Thomas' Parish,	-	-	-	-	60
St. Philip's Church, Charleston,	-	-	-	-	250

The above sums, together with 3-4ths of the income of the Permanent Fund, transferred as above stated, to the credit of this Fund, and the balance in the Treasurer's hands, on 1st January, 1837, to wit, \$98 18, make up the credit side of the statement; from which, after deducting the sum paid to the Bishop of the Diocese, as above stated, and Treasurer's commissions, there remained a balance on the 1st of January, 1838, at the credit of this Fund, \$417 75.

Signed, in behalf of the Board,

N. BOWEN,

*Ex-Officio President of the Society  
for the Advancement of Christianity in South-Carolina.*

Received since the foregoing account had been submitted for examination:

A Collection at St. Paul's Radcliffeboro',	-	-	\$72 12
* Church on Edisto Island,	-	-	120
* Church in St. Matthew's Parish,	-	-	260

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\* These two Churches, in addition, have paid up in full to February, 1838, and will be credited on the Journal of the next Convention, with the quota of that year.

Dr. H. S. Waring, from the Committee on the assessment of Churches, not yet assessed, for the Bishop's Common Fund, presented the following Report:

The Committee, appointed yesterday, to assess Churches not yet assessed, to contributions to the Common Fund, have affixed to the said Churches, the following proportions: Grace Church, Camden, ten dollars; St. Peter's Church, one hundred dollars; St. James', James Island, five dollars; Christ Church, Willtown, fifteen dollars; Trinity Church, Society Hill, ten dollars; Prince Frederick's Chapel, five dollars; Christ Church, Greenville, five dollars. Trinity Church, Edgefield, and St. Stephen's, Pineville, remain unassessed, in consequence of no communication having been had by the Committee, with either Clerical or Lay Delegates.

THOMAS GADSDEN,  
HORATIO S. WARING,  
JOHN M. VERDIER.

Reports from 34 Parishes having been presented to the Bishop, were read by the Secretary, as follows:

*Trinity Church, Columbia.*

The Rev. Peter J. Shand, Rector.

Baptisms—2 white adults; 9 white children; total, 11. Marriages—5 white; 2 colored; total, 7. Burials—6 white. Communicants, 65 white; 2 colored; total, 67. Non-communicants, 65 white. Children under 14, 61 white. Families, 41 white; 2 colored; total, 43. Children catechised, about 20 white, 10 times. Confirmed by the Bishop, 2 white. Number of Teachers in the white Sunday School, 5. Number of Scholars in the white Sunday School, about 30. Number of Teachers in the colored Sunday School, 6 white. Number of Scholars in the colored Sunday School, about 35. Public worship on 46 Sundays; 40 other days.

REMARKS.—During the year, thirteen communicants have been added to the Church, viz.: 8 new ones, and 5 from other Churches, who have become residents of the town within the same period. Nine of the number herein reported, have left the place, and removed elsewhere, so that before the expiration of the year, the whole number of white communicants was reduced to 56.

Collections have been made in aid of the Bishop's Fund, and of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The system of "Church Offerings," for Missionary objects, has been steadily kept up, and results fully as encouraging as those stated in our last Report, have attended its operation.

A colored Sunday School was instituted in the spring of 1837, which has continued since, and is still, we trust, in a course of usefulness. The instruction is chiefly catechetical, and the book used is the one prepared and published, under the superintendence and sanction of the Bishop. The Ladies contribute their valuable aid, as heretofore, to purposes connected with the welfare of the Church, and partly through

their assistance, and the liberality of the congregation, contracts are about to be entered into for a new Organ, and the building of a Sunday School Room.

By request of the Bishop, and in compliance with the wishes of some persons at Winnsboro', I visited that place, and performed Divine Service on Sunday, the 17th of December last, in the Court House of the Village. The congregations, both in the morning and afternoon, were tolerably large, and two white children were baptised on the occasion. The prospect of an Episcopal Church being soon established there, is somewhat encouraging, upwards of \$1100 having been subscribed for the object, at our last accounts thence.

*St. Paul's Church, Pendleton.*

The Rev. William T. Potter, Rector.

Baptism—2 white children. Marriage—1 white. Burials—5 white. Communicants, 43 white; 2 colored; total, 45. Non-communicants, 37 white; 25 colored; total, 62. Children under 14, 52 white. Families, 83 white. Children catechised last Sunday in each month. Sunday School Teachers, 16; Scholars, 69 white. Public worship every Sunday and Friday morning.

REMARKS.—The hope is sincerely entertained, that the condition of this Parish is prosperous; and that the Divine blessing in some degree, rests upon my labors among the beloved people of my charge.

*St. Helena Parish, Beaufort.*

The Rev. Joseph R. Walker, Rector.

Baptism—1 white adult; 7 white children; total, 8. Marriages—3 white. Burials—3 white. Communicants, 121 white; 25 colored; total, 146. Non-communicants, 64 white. Children under 14, 148 white. Families, 52 white. Children catechised, 40 white. Sunday School Teachers, white school, 12; colored do. 6. Scholars, 68 white; 150 colored; total, 218. Public worship 52 Sundays; 61 other days; total, 165.

REMARKS.—One thousand and fifty dollars have been contributed to the general Missionary operations of the Church. Four hundred dollars to Missions among the slaves, on the plantations in the neighborhood. Two hundred and seventy-five dollars, towards the education of young men for the Ministry. One hundred and thirty dollars in aid of the Sunday School cause, and other contributions of a religious and benevolent nature, amounting in all, to at least twenty-one hundred dollars.

There have been, besides, about eight hundred dollars expended by the congregation, on the Church building, by which it has been put in excellent and becoming order.

Our assessment, (\$50,) to the Bishop's Fund, has been paid. The Rector trusts he can report with truth, that his Church is, upon the whole, in a prosperous condition, spiritually and temporally.



*Christ Church Parish.*

The Rev. Andrew Fowler, Rector.

Baptisms—3 white children. Communicants, 16 white; 16 colored; total, 32. Non-communicants, 30 white. Families, 19. Children catechised, 20. Confirmed by the Bishop, 12 white. Sunday School Teachers, 3; Scholars, 12 white. Public worship in Christ Church, 7 Sundays; in St. Andrew's Chapel, 26 do.

REMARKS.—I may safely affirm, that the state of the Church in this Parish, is better than when I came into it, in 1829. If all who call themselves Episcopalians, would attend the services of our Church, as they ought to do, our congregation would appear respectable on Sundays; and indeed, as it is, even with the remissness of some, I have those to unite with me in the public worship of God, who are an honor to their profession. The Bishop kindly visited our Parish twice; the first time, he confirmed five persons, and the second time, he confirmed seven. It affords a clergyman singular happiness to see the most respectable members of his congregation come forward in all the institutions of the Church.

*St. Andrew's Parish.*

The Rev. J. Adams, Rector.

Baptism—1 white child. Marriages—1 white; 2 colored; total, 3. Burials, 2 white. Communicants, 21 white; 3 colored; total, 24. Families, 27. Public worship, 21 Sundays; 2 other days; total, 23.

REMARKS.—All the families of St. Andrew's Parish belong to some of the city Churches, and are, I presume, reported with them. I believe this is the case with the Parishes generally, in the vicinity of Charleston, in a greater or less degree. If the Parochial Reports are intended to exhibit a correct view of the statistics of the Church, it is necessary, that this fact should be kept in mind.

*Upper St. John's and St. Stephen's Parishes.*

The Rev. D. I. Campbell, Rector.

Baptisms, 10. Marriages, 4. Burials, 4. Communicants, 53 white; 3 colored; total, 59. Non-communicants, 59. Families, 37. Public worship, in Pineville, 14 Sundays; Black Oak, 10; and the Rocks 10; other days, 3; total, 37.

REMARKS.—In consequence of apprehensions entertained about the sickness of Pineville, the congregations were dispersed after the month of June, and my public duties suspended until the middle of November. Since then, public worship has been generally well attended, except when prevented by inclement weather.

*St. Paul's Church, Radcliffeborough.*

The Rev. Christian Hanckel, Rector.

Baptisms---Children, white, 27; colored, 4; total, 31. Marriages---White, 11; colored, 2; total, 13. Burials---7 white; 4 colored; total, 11. Communicants, 235 white; 43 colored; total, 278. Non-commu-



nicants, 374; colored, unknown; children under 14, white, 317; colored, uncertain. 234 white Families; 37 free colored; total, 271. Children catechised 18 Sundays, from 60 to 80 white; from 30 to 40 colored; total, from 90 to 120. Confirmed by the Bishop, 12 white; 5 colored; total, 17. No. of Sunday School Teachers, 25; Scholars, 95 white; 124 colored; total, 219. Public worship 53 Sundays; 78 other days; total, 181.

Besides the worshippers returned in the tabular form, we have the company of Soldiers, stationed at the Citadel.

Sermons have been preached, and collections made for the Bishop's Common Fund, and for the Society for the Advancement of Christianity in South-Carolina.

The following is the amount of voluntary contributions, for religious purposes, by members of St. Paul's Church, during the past year, viz.:

For repairs of Church, including a part collected in 1836,	\$4428	00
Society for Advancement of Christianity in S. C.,	-	65 59
Bishop's Common Fund,	-	72 12
St. Paul's Sunday School,	-	143 29
Offerings by the Boxes, for For. Dom. & S. C. Missions,	244	78
By an individual for Domestic Missions,	-	500 00

Total,	\$5453	78
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The temporal state of the Church, as far as I can hear, is sound and prosperous; and its spiritual condition much as usual, except that the week-day services have not been attended as well as in past years--a subject of heartfelt regret to the Rector, as indicating a declension from that sober and genuine piety, which engages with alacrity and delight in the public devotional exercises, without the extraneous inducements of a sermon, or exhortation from the pulpit. Although we have no sermon, there is much in these services to interest the devout worshipper, and enough, if duly considered, to secure a more general attendance of the members of the congregation. The Church is opened on week days, that christians may have an opportunity, at least once in the week, of withdrawing from the cares and pursuits of the world, to join for an hour or two, in the solemn services of the Sanctuary, and thus to bring back their minds to a spiritual frame, to a sense of their common wants and common interests, and to revive and strengthen the good impressions they may have received on the Lord's day. Morning Prayer only, (the Litany included,) is read on these occasions, that this interval for public devotional exercises, may be so short as not to encroach materially on their daily avocations. The services are held at mid-day, because they interfere less at this time, than any other, with our domestic duties, and not at all with our private or family devotion, either morning or evening. Our children, too, are usually presented for Baptism on these days; to be "regenerated and grafted into the body of Christ's Church;" a circumstance sufficient of itself, one would think, to awaken the deepest interest in these weekly services, and create a strong desire in the bosom of every sincere Christian to be present, and unite with their neighbors and fellow Christians, in fervent and devout supplication for their offspring, that "they may lead the rest of their life according to this

beginning." The Rector hopes and prays that his remarks on this subject, will not be unheeded by his people, when brought to their view in this Report; but whatever may be the result, he, for his part, is determined, under God, to persevere in these services, however neglected or despised, encouraged by the promise of the great Head of the Church, that "when two or three are gathered together in His name, He will be there in the midst of them."

*Wateree Mission.*

The Rev. N. B. Screven, Missionary.

Baptisms--Adults, white, 2; colored 32; total, 34. Children, 5 white; 19 colored; total, 24. Total, 7 white; 51 colored; total, 58. Marriages, 5 white; 5 colored; total, 10. Burials, 4 white. Communicants, 9 white; 94 colored; total, 103. Non-communicants, about 28 white; about 330 colored; total, 358. Children under 14, 15 white; 102 colored; total, 117. Families, 4 white; colored, unknown. Children catechised on Sundays, and adults on week days, 28 white; 143 colored; total, 176. Confirmed by the Bishop, 3 white; 60 colored; total, 63. Sunday School Teachers, 2; Scholars, 10 white; 59 colored; total, 69.—Public worship in Wateree Chapel, 47 Sundays; 2 other days; total, 49. In the Fork, 22 days. In the Academy, 19. Sunday service on plantation, 45. Total, 135.

REMARKS.--In reference to the Mission, we trust that under the blessing of God, our course has been onward. The attendance of the white people at the Chapel, has been steady; yet the congregations have been various, and not quite as numerous as the year preceding. They appear to take an increasing interest in the service, and unite in the worship. The Prayer Book is freely circulated among them, and seems to be valued by some of even other denominations. From all that we have seen and heard, we are encouraged to hope, that the moral and religious condition of the community, is better than in former years. A small Library is now established at the Chapel, for the benefit of the Mission. The advantages of the Sunday School are felt and acknowledged by parents and children, and the School is punctually attended by a certain number, which, on account of the poverty, and consequent hard labor of the people, is small. We have lost by removal one white communicant, still we have an increase since the last year.

A decidedly religious influence prevails among the negroes, for many are acting on principles but recently known to them. Much more, however, remains to be done; evil notions must be totally eradicated, and the obstinacy of bad habits must be thoroughly overcome. We look to the glorious Gospel of the blessed God, and are assured that it has power to transform the most depraved. We look to the infinite love of God, and humbly pray him, to bow the Heavens, and come down among us.

*St. John's Parish, Colleton.*

The Rev. Thomas John Young, Rector.

Baptisms—1 white; 67 colored adults, 10 white; 3 colored children; total, 81. Burial, 1 white. Communicants, 44 white; 107 colored;

total, 151. Non-communicants, 53 white; about 200 colored; total, 253. Children under 14, 81 white; number of colored, not known. Families, 37 white; number of colored, not known. Confirmed by the Bishop, 7 white; 23 colored; total, 30. Number of Teachers in the Sunday School, 8. Number of Scholars, 30 white; about 100 colored; total, 130. Public worship held in St. John's Church, 32 Sundays; 3 other days. At Rockville, 16 Sundays; 20 other days. Whole number of times, 133.

REMARKS.—During the past year, there has been an addition to the communion of sixty persons, 13 white and 57 colored. One of the colored communicants has died, and three have been suspended, two of whom have been restored. The third is still under suspension.

The conduct of the colored communicants generally, so far as the Rector has been able to ascertain it, has been consistent with their profession. To each master, he furnished a list of his slaves belonging to the Church, with the request that he would note opposite to their names, their general conduct for the year. In this way, he has been made acquainted with their conduct as *servants*. By constant inquiries of those of their own class, who stood as their witnesses at their Baptism, (generally one on each plantation,) he has formed his opinion of their conduct to *each other*.

The preaching upon the plantations, has been continued, with increasing evidence of the benefit resulting, both to master and servant, from this branch of duty. The interest of the master in the religious instruction of his slaves, may be known from the fact, that on most, if not all, the plantations visited, but half the usual task is given on the days on which divine service is appointed to be held. During the summer, a class of 44 colored children was regularly taught (orally,) for an hour every day, by members of the Rector's family. They learned perfectly most of Jones' Catechism for colored persons, 9 or 10 Hymns, and several parts of the Church service. A class of adults was taught in the same way, three nights in every week. Upon several plantations, classes of this kind have been formed by the families of the planters. The future must test the effects of this system; none, however, can reasonably doubt that good may result.

By the erection of two side galleries, additional accommodations will be afforded for upwards of two hundred slaves, making the number of seats between three and four hundred, the present average attendance. These galleries will be completed by the first of March. Regular instruction has been given them every Sunday after service, by the Rector. Before service, they have been instructed by some of the members of the congregation. At the request of several of them, a box has been placed once a month at the gallery door, for missionary contributions. The amount collected (at two collections,) has been small, but worthy of mention, as evincing their interest in the spread of the Gospel.

The following sums have been contributed by the congregation during the year:



For the purchase of Church Hangings, &c.	- - -	\$175 00
Monthly Church Offerings of white congregation,	- - -	62 56 $\frac{1}{4}$
Do. do. do. colored do.	- - -	4 43 $\frac{3}{4}$
Weekly contributions of the children of the Sunday School, for Foreign Missions,	- - - - -	50 75

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\$292 75

Subscribed, but not yet due, for erecting a Church at Rockville,	- - - - -	\$1045 00
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Total, - - - - - \$1337 75

The contribution of \$50, to the Bishop's Common Fund, has been paid.

The Church Offerings have been divided between the Foreign, Domestic and South-Carolina Missions; making but \$20 85 $\frac{1}{4}$  to each Mission, an average only of about one third of a cent per week for each adult attendant of the Church. The system of monthly contributions has, therefore, been abandoned, as not answering among those whose income is received but once a year; and a book has been provided for recording pledges of one year's contribution. Eighteen persons have already pledged themselves for the year 1838, to the amount of \$117.

*St. Stephen's Chapel, and the Mission to the Poor of Charleston.*

The Rev. Paul Trapier, Missionary.

Baptisms—white, adult, 1; children, 14; colored, 1; total, white, 15; colored, 1; total, 16. Marriages—white, 3; colored, 3; total, 6. Burials—white, 6; colored, 2; total, 8. Communicants, 63 white; 6 colored; total, 69. Non-communicants, about 100 white; colored, unknown. Children under 14, about 120 white; colored, unknown. Families, about 63 white; about 4 colored; total, 67. Children catechised on the first Sunday in every month, about 50 white; about 10 colored; total, 60. Confirmed by the Bishop, 9 white; 1 colored; total, 10. Sunday School Teachers, 13 white. Scholars, 95 white; 43 colored; total, 138. Public worship, 53 Sundays; 3 other days; total, 110.

REMARKS.—The seats in this Chapel being free, the Minister cannot find out accurately, who are the persons that may be said, to compose the congregation; and his returns, therefore, as they relate to those only whom he has visited, must always be imperfect.

Since the opening of our new building, there have been added to our numbers about 9 families and 14 communicants. The attendance has been better, especially of males; though of them, I am grieved to say, only 2 are communicants; nor can I refrain from lamenting, that a false shame in some, and the cares of this life in others, keep those of this sex too generally from coming even within hearing of the truth, and yet more commonly from confessing their Saviour before men. As to the rest of the congregation, there is more to encourage. The Sunday School, at least in its female department, is prospering. About thirty



compose an infant class. The lessons for those who can read, are the Collect for the day, a part of the Catechism, and about ten verses of Scripture; the teacher, being instructed in the former two of the lessons, monthly, and in the latter, at the meeting of the Bible Class, which is held weekly, and is attended by about 25 ladies, of whom 9 are from the congregation of the Chapel.

Since July last, collections have been received every week in boxes at the doors of the Chapel, the proceeds on the first Sunday of the month, (viz. \$53,) being for Missions in general, and of those on the other Sundays, (viz. \$84,) for the incidental expenses of this Mission, and for paying off the debt still due, (viz. about \$500,) for the erection of the building.

The Parish Library now contains about 450 volumes, and is used eagerly by the children, but too little by their elders. I continue to feel, that while single handed, I cannot do half that might be done among the poor and the suffering of our city.

*Prince George's Parish, Winyaw.*

The Rev. P. Trapier Keith, Rector.

Baptisms—1 white child; 1 colored do.; total, 2. Marriages—1 white; 2 colored; total, 3. Burials, 6 white. Communicants, 59 white; 17 colored; total, 76. Non-communicants, about 50 white. Children under 14, about 60 white. Families, 42 white. Children catechised 10 days, about 30. Sunday School Teachers, 4; No. of Scholars, 14 white. Public worship at the Church in Georgetown, 34 Sundays; about 30 other days. At North Island, 15 Sundays.

*St. James' Parish, Santee, and the Church on North Santee.*

The Rev. C. C. Pinckney, Rector.

Baptisms—4 colored adults. Communicants—St. James', 12 white. North Santee, 8. Total, 20 white and 10 colored. Number of Families, in St. James', 9. North Santee, 12. Total, 21. Service at St. James', 11 Sundays; 3 other days. North Santee, 12 Sundays; 1 other day; total, 27.

REMARKS.—Service was resumed in these two Churches, the 1st of December, and held alternately on North and South Santee, until the 1st of May. In addition to the services reported, the afternoon of each Sunday was spent in instructing the blacks on several plantations, the most remote from the Church. In this duty, I have seen much to encourage.

The collections for Missionary purposes, amounted to upwards of fifty dollars.

*St. Peter's Church, Charleston.*

The Rev. William H. Barnwell, Rector.

Baptisms—1 colored adult; 16 white children; 3 colored do.; total, 20. Marriages—white, 6; colored, 3; total, 9. Burials—white, 9; colored, 3; total, 12. Communicants—white, 118; colored,

12; total, 130. Non-communicants, 156 white; 60 colored; total, 216. Children under 14—white, 141; colored, 40; total, 181. Families—white, 104; colored, 42; total, 146. Children catechised 5 days—white, 40. Confirmed by the Bishop—white, 1; colored, 1; total, 2. Sunday School Teachers, 13; 10 colored; total, 23. No. of Scholars, 100 white; 120 colored; total, 220. Public worship, 51 Sundays; 65 other days; total, 193.

REMARKS.—The congregation has increased much, and its temporal affairs are prosperous. A convenient Vestry Room has been added, back of the Chancel, by voluntary subscription, and handsomely furnished by the kindness of the Ladies. A fine marble Font has been presented by one of the female communicants. *Spiritually*, the Rector hopes, his people are growing in grace, and in the knowledge of Christ. The Missionary cause is becoming nearer to their hearts. They have pledged \$1000 a year to the Foreign Committee, for the salary of the Rev. Mr. Boone, one of the Church's Missionaries to China, and have forwarded about as much more to the two Committees, for General Missionary purposes. Still, their Minister is pained by the thought of the number of unconverted souls under his care, and cannot but labor and pray, and anxiously wait for the time of refreshing from on high, when God's holy and reviving spirit shall be poured upon him and his people, as water upon a dry ground.

*St. Thomas' and St. Denis' Parish.*

The Rev. Francis H. Rutledge, Rector.

Baptisms—2 white children; 9 colored do.; total, 11. Marriage, 1 white. Burials, 1 white adult; 1 white child; total, 2. Communicants, 14 white; 25 colored; total, 39. Non-communicants, about 20 white; colored, not ascertained. Families, 14 white. Place of worship, Parish Church Pompion Hill Chapel of Ease.

REMARKS.—The usual services have been performed during the winter and spring months, on every Sunday, as also on Christmas and Good Friday. My attention has been particularly directed to the congregation worshipping at the Parish Church. The plantations in the vicinity of the Chapel having been generally vacated by removals or death, occasional service only is held at that place, for the instruction of the people of color. Six families have changed their residence within the last eighteen months.

*Grace Parish Church, Moultrieville.*

The Rev. Francis H. Rutledge, Rector.

Baptisms—adult, 1 colored; white children, 9; colored, 1; total, 11. Burials—adults, 1 white; 1 colored; children, 3 white; 1 colored; total, 6. Communicants, 20 white; 10 colored; total, 30. Non-communicants, about 40 white; colored, not ascertained. Children under 14, number not ascertained. Families, 24 white. Public worship performed on twenty-one Sundays, both morning and afternoon.

REMARKS.—At an early period, a Sunday School was organized, consisting of three Teachers, and ten Scholars, but with so little encourage-

ment as to induce its abandonment before the close of the season. The fluctuating state to which a congregation of the kind is necessarily liable, seems to render the successful operation of such an institution altogether impracticable.

*Church of the Holy Trinity, Grahamville.*

Rev. Thomas C. Dupont, Rector.

Baptisms—9 colored adults ; 4 white children ; total, 13. Marriages, 1 white ; 1 colored ; total, 2. Burials, 5 white ; 3 colored ; total, 8. Communicants, 27 white ; 42 colored ; total, 69. Non-communicants, 37 white ; colored, not known. Children under 14, 40 white ; colored, not known. Families, 22 white ; colored, not known. Children catechised 9 days, 10 white. White Sunday School Teachers, 6 ; Scholars, greatest number 26 ; average 13 ; colored Teachers, 6 ; Scholars, greatest number, 150 ; average, 93. Public worship held in the Church of the Holy Trinity, on 49 Sundays, and 82 other days ; whole number of times, 131.

REMARKS.—The present Rector took charge of the Parish in the latter part of November, 1836. During the remainder of that year, public worship was performed on every Sunday ; one white child was baptised ; the white children were catechised 4 days, and the colored Sunday School examined 5 days.

On taking charge of the Parish, there was found on record 29 white, and 36 colored communicants ; of these, two white have removed from the Parish, and one withdrawn from the communion ; one colored has died, and two been expelled the communion, leaving 26 white, and 33 colored. To these have been added during the year, one white and ten colored ; of which colored, one has died, leaving the remainder as given in the Report.

The following sums have been contributed for religious and charitable purposes. In 1836, \$189 37 cents, for Foreign and Domestic Missions. In 1837, collections on Missionary Sundays, and occasions for Foreign Missions, \$97 95 ; for Domestic Missions, \$33 87½. Total, \$131 82. For the endowment of a Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, \$55. Given by female members of the congregation, for Foreign Missions, \$150 ; for Domestic Missions, \$60 ; total, \$210. By the children of the Sunday School, for Domestic Missions, \$5.

The Rector has felt it his duty, to devote a considerable portion of his time to the instruction of the colored people. He has preached 44 times upon the neighboring plantations, and 34 times to the colored Sunday School. Upon one of those plantations, it gives him pleasure to state, a convenient Chapel has been built for their accommodation. Were this plan adopted by masters generally, he feels persuaded, from what he has observed in this instance, that the interest felt by their people in being religiously instructed, would be vastly increased. In the Sunday School, the communicants are arranged in one class, and taught by a female white communicant, the Church Catechism, and the Liturgy—To secure their attendance, their names are recorded in a blank book,



and absentees marked therein ; each of whom is required by the Rector on every Communion Sunday, to state the cause of his absence. This plan has been attended, thus far, with encouraging success. The other members of the Sunday School are arranged in different classes, and all taught the same lesson in Jones' Catechism. After about an hour spent by the teachers in this exercise, the Rector, (when not absent on a neighboring plantation,) examines the whole School upon the same lesson, adding such practical remarks as suggest themselves to his mind at the time. In the zealous co-operation of the teachers, (all of whom are female communicants,) and in the general attendance and attention of the scholars, as well as in the attention manifested by those upon the plantations, the Rector feels that he has much to encourage him in this good work. Whether any spiritual good has thus far resulted from his labors in it, he is unable to say ; his trust, however, in this, as in every department of his labor, is in the power of Him, who hath said, " My word shall not return unto me void, but shall prosper in the thing whereto I sent it."

*St. James' Parish, James' Island.*

The Rev. Cranmore Wallace, Rector.

Baptisms—3 white children. Marriages, 1 white. Burials, 2 white. Communicants, 11 white ; 4 colored ; total, 15. Non-communicants, 25 white ; 20 colored ; total, 45. Children under 14, 15 white. Families, 9 white. Public worship in St. James', 33 Sundays, 2 other days ; total, 35. Episcopal Chapel, Johnsonville, 14 Sundays.

REMARKS.—In June, the Rev. Paul Trapier resigned the Rectorship of this Church, and the then assistant Minister, was then elected in his stead. Divine Service is held only in the morning during the short days of winter, the rest of the year twice on Sundays. It has, however, been often interrupted, by the impossibility of the Rector's crossing the river from Charleston, in bad weather. He was absent also for three months of the summer, supplying the place, for that time, of the assistant Minister of St. Philip's Church, Charleston, when service was held at Johnsonville, by a candidate for Holy Orders, licensed for that purpose. During most of the year, our congregation has been much larger than the numbers here reported, would indicate, on account of the Presbyterians on the Island, at that time, having no Minister, and generally attending our Church with much regularity. In addition to the services held here, the Rector has officiated many times for his brethren of Charleston.

*St. David's Parish, Cheraw.*

The Rev. Alexander W. Marshall, Rector.

Baptisms—6 white children. Marriages—2 white ; 2 colored ; total, 4. Burials—2 white ; 2 colored ; total, 4. Communicants, 28 white ; 5 colored ; total, 33. Non-communicants, 39 white ; colored, uncertain. Children under 14, 60 white. Families, 27 white. Children catechised 8 days. Number of Teachers in the Sunday School, 6 white. Scholars, 27 white ; 15 colored ; total, 42.



I have administered the Lord's Supper on the 1st Sunday of every month, and have catechized the white and colored children, on every second Sunday. A collection has been made on the second Sunday of every month, and the amount received has been divided between the Missionary Society for the Advancement of Christianity in South Carolina, and the Domestic and Foreign Missionary Society of the Church. I have continued to instruct the negroes of two plantations, and from the good evidently derived from such labors, I am induced to wish that I may be enabled to extend my efforts to a much larger number of the same people. I have officiated twice on every Sunday, and once on two other days. Our Bible, Prayer Book and Tract Society continues to prosper, and the Parish Library has been lately increased by an additional number of books.

*Grace Church, Camden.*

The Rev. Edward Phillips, Rector.

Baptisms—6 white children. Burials, 2 white. Communicants, 26 white. Non-communicants, 73 white. Children under 14, 70 white. Families, 23 white. Children catechised 10 days, 32 white. Sunday School Teachers, 5 white; Scholars, 42 white. Public worship 45 Sundays, 30 other days; total, 120.

REMARKS.—The condition of Grace Church has not materially varied from that of the past year. During the Rector's absence, for a part of the summer, in search of health, the kind assistance of Ministers in the neighboring Parishes was gladly rendered; and in this way, divine service was held, with one or two exceptions, on every Sunday. In addition to the usual tuition of the Sunday School, (the members of which are numbered in the tabular form,) the Teachers, in the spirit of Missionary zeal, have succeeded in gathering several children of the poor into separate classes, for the purpose of instruction in the elements of secular learning, combined with Christian truth. In furtherance of this benevolent and laudable enterprize, six ladies are engaged once on every Sunday with about 30 pupils of both sexes. Both schools are regulated, as far as practicable, by the General Sunday School system, and are under the personal supervision of the Rector. No important change has occurred in the spiritual concerns of the Parish. Some few members have removed, and others have been added to the communion. And, although in this congregation no very decided improvement in the profession of faith has taken place within the year, yet circumstances authorize the belief, that the persevering ministrations of the sanctuary, accompanied with the other means of grace, and the Divine blessing upon them, will, as heretofore, make gradual accessions to the Church, and thus extend the Redeemer's kingdom upon earth.

*St. John's Parish, Berkeley.*

The Rev. Edward Thomas, Rector.

Baptisms—3 white children; 5 colored do.; total, 8. Burial, 1 white. Communicants, 45 white; 36 colored; total, 81. Non-communicants, 53 white. Children under 14, 86 white. Families, 40 white. Children

catechised six Sundays, 19 white. Sunday School Teachers, 3 white. Scholars, 19 white; 20 colored; total, 39. Public worship in Biggin, 14 Sundays; 1 other day. Strawberry, 14 Sundays; 1 other day. Whiteville and Cordesville, 22 Sundays; 20 other days. Total, 86.

REMARKS.—On every Sunday, after the dismissal of the congregation, a separate service is held for colored persons, of whom a considerable number are in the habit of attending. And in addition to this, there are four plantations, which are occasionally visited on week days, for the purpose of divine worship. The hope is indulged that this field of usefulness will gradually become more and more open, as the wholesome effects of the Gospel become more apparent. The repairs of the Parish Church have been commenced under favorable auspices.

*St. Mark's Parish, Clarendon.*

The Rev. Charles P. Elliott, Rector.

Baptisms—2 white adults; 5 white children; total, 7. Marriage, 1 white. Burials, 3 white. Communicants, 25. Non-communicants, 59 white. Children under 14, 31 white. Families 26 white. Children catechised on Sundays, 32 white. Teachers in the Sunday School, 6 white. Scholars, 32 white. Public worship held in St. Mark's Chapel, 45 Sundays; 25 other days; whole number of times officiated, 109.

REMARKS.—The spiritual state of my Parish has deteriorated in some degree during the year. A variety of causes, wholly beyond my control, have concurred to produce a declension in piety among the people generally, in this immediate section of country. Many professors exhibit no visible improvement in personal religion, and some have manifestly declined, and returned to the world.

The temporal condition of the Parish is flourishing. Its secular concerns are regularly and properly attended to by the congregation, whose zeal and diligence in promoting the temporal prosperity of the Church, are undiminished. St. Mark's Chapel is our only place of public worship, the Vestry having, by resolution, abandoned the Parish Church as unworthy of repair. And it is contemplated the ensuing year, to enlarge the Chapel, and to make several improvements, which are necessary and important. The slaves of the members of the congregation, I regard emphatically, as the poor of my Parish. And to this important part of my charge, I give a due proportion of my time and attention. From June to November, I devoted every Sunday afternoon, to their religious instruction. And since November, I have commenced the plan of preaching to them on the plantations. And I have just cause to rejoice in Christ, to whom alone I look for ministerial success, that he had in some measure, blessed my labors among them, and encouraged me to persevere steadily in this very interesting and indispensable part of my duty. The poor among the whites, many of whom belong to no denomination of Christians, I visit frequently; have prevailed upon most of them to have their children baptized into our Church, and use my utmost exertions to lead them to Christ, and to make them sound and pious members of his Church.

The Parochial Library, which has been highly instrumental in disseminating religious knowledge among the people, numbers at this time, about 100 volumes. The Sunday School Library also, which I established the last year, has received a considerable accession of books, and numbers now between 80 and 100 volumes.

Church Offerings for Missionary purposes, are received every month, and the money collected, transmitted to the General Missionary Society. By increased exertion on my part, through the blessing of Christ, I indulge the hope that the Lord will, in his own time, revive his work among us.

*St. Philip's Parish, Charleston.*

The Rev. C. E. Gadsden, D. D., Rector.

The Rev. A. Kaufman, Assistant Minister.

Baptisms—Adults, white, 1; colored, 9; total 10; Children, white, 30; colored, 44; total, 74; total, 31 white, 53 colored; total 84. Marriages—White, 12; colored, 13; total, 25. Burials—White, 26; colored, 22; total, 48. Communicants, 330 white; about 180 colored; total, 410. Non-communicants, 310 white; colored, not ascertained; children, under 14, 322 white; colored, not ascertained. Families, 283 white; colored, not ascertained. Children catechised 32 days, about 100 white; about 25 colored; total, 125. Confirmed by the Bishop, 16 white; 8 colored; total, 24. Number of Teachers, white Sunday School 23; in colored, 18; total, 41. Scholars, 173 white; about 150 colored; total, 323. Public worship, 53 Sundays; 89 other days; total, 199.

REMARKS.—*Catechising*.—This mode of instruction was used by the Ministers, as in former years, with the children gathered at the Altar, with the candidates for adult Baptism, Confirmation, and the Lord's Supper, in the Sunday Schools, in the Bible Class, and during a part of the year, in the "Parish School," which we regret to have to say, has been discontinued, but we hope will be revived.

*Fast, Festival and Prayer Days*.—On some of them, there were Sermons, but on the greater number, the instruction in the Liturgy and the Scriptures read, was deemed sufficient. These week-day services, we regret to have to report, although they claim no great portion of time, were not observed by as many as they might and should be.

*Libraries*.—The "Parish Library," which may be used by any member of the congregation without charge, has 266 volumes, (23 of them obtained during this year,) and 344 pamphlets. Some of the books are choice works on Faith, Worship and Duty. The Sunday School Library has 132 books, suitable for the children to whom it is open, free of expense.

There are contributions of this flock to at least six Religious Societies, and to the periodical publication called the "Gospel Messenger," the object of all which institutions is the same, viz.: the promotion of the Gospel. The amount *thus* given, is not exactly known, but there were charitable appropriations, as follows:



From "the Boxes for Church Offerings," placed in the						
Church and Sunday School,	-	-	-	-	-	\$624 6 $\frac{1}{4}$
From Collectors,	-	-	-	-	-	116 93 $\frac{3}{4}$
From a Family,	-	-	-	-	-	315

Total divided among Diocesan, Domestic & For. Missions, \$1056 00

From Gregorie Society, applied to various objects of religious charity, 327 25

*Miscellaneous.*—Several persons of color, from the Parish of St. James, Goosecreek, now without a Minister, have partaken of the Holy Communion this year, at St. Philip's. The Sermon on the Episcopal Office was preached, and the quota (\$250,) for its support for the year ending at the Convention of 1837, duly paid.

Our new Church is nearly ready for Consecration.

*All Saints Parish, Waccamaw.*

The Rev. Alexander Glennie, Rector.

Baptisms—48 colored adults ; children, 5 white ; 75 colored ; total, 80. Total, 5' white ; 123 colored. Total, 128. Marriage, 1 white.—Communicants, 27 white ; 30 white ; total, 57. Non-communicants, 21 white. Children under 14, 61 white. Families, 18 white. Sunday School Teachers, 4 ; Scholars, 13 white. Public worship in the Upper Church, 11 Sundays ; 1 other day ; in the Lower Church, 10 Sundays ; 1 other day ; total, 23.

REMARKS.—In addition to the services in the two Churches, I have visited nine plantations during the spring, and winter months for the purpose of holding divine worship, and catechising the negroes.

*Christ Church, Wilton.*

The Rev. J. H. Fowles, Rector.

Baptisms—3 white children ; 2 colored adults ; total, 5. Families, 22. Communicants 25 white ; 6 colored ; total, 31. Burials, 2.

REMARKS.—The services of the Church were suspended for five weeks, during the months of April and May, from the indisposition of the Rector. By donations and monthly collections, the congregation has contributed \$160 towards the Missionary operations of the Church. A place, for the gradual accumulation of a Library of select moral and pious works, has begun to be acted on.

The services on the plantations for the colored people, were regularly held, until the sickness of the Rector prevented ; since which, it has not been thought prudent to resume them ; but weekly religious instruction, adapted to this class, is afforded to a few, who are disposed and able to attend on Sunday evenings. Catechetical instruction is given, either by the owners, or a person employed by them, to the children on those plantations, from which the former Sunday School was formed ; and this has, in a measure, superseded the usefulness of the school, and reconciled the minds of those interested, to the necessity of its discontinuance.

*St. Michael's Parish, Charleston.*

The Right Rev. Nathaniel Bowen, D. D., Rector.

The Rev. William W. Spear, Assistant Minister.

Baptisms—White children, 22 ; colored, 19 ; total, 41. Marriages—White, 10 ; colored, 3 ; total 13. Burials, 22. Communicants—White, 300 ; colored, 50 ; total, 350. Non-Communicants—White, 300 ; colored, not known. Children, white, under 14, 200 ; colored, unknown. Families, white, 220. Children catechised, 80 ; all Sundays in Lent ; and 6 Sundays in summer. Confirmed by the Bishop, 13. Number of Teachers in white Sunday School, 14 ; in colored do., 12 ; total, 26. White scholars, 105 ; colored, 100 ; total, 205. Public Worship held all Sundays in the year, every Wednesday, all Holy days of the Church, and every Wednesday and Friday in Lent.

REMARKS.—Several families have removed from the city, and some to parts of the city, making attendance at St. Michael's impracticable. Number of communicants not satisfactorily ascertained ; rather more perhaps than stated. The Sunday School for Colored People, was attended in considerable numbers during the summer, being held after evening service ; the result has been very gratifying to all who partook of the labor.

The monthly Missionary Offerings during the year, amounted to about 530 dollars. The contribution of the Missionary Association to the Board of Missions, has been at least 800 dollars. A Sermon has been had, and collection for the Society for the Advancement of Christianity in South-Carolina, but not yet for the Fund instituted by the Convention, under the title of the Bishop's Fund.

The sum of 230 dollars has been contributed by Ladies of the Congregation, towards the extinction of the debt, incurred by the re-building of St. Stephen's Chapel. 250 dollars was promptly given by gentlemen of the congregation, in answer to an appeal of the Committee, appointed to obtain funds for the Professorship of Pastoral Theology and Pulpit Eloquence in the General Seminary.

*St. Paul's Church, Stono, and St. Paul's, Summerville.*

The Rev. Philip Gadsden, Rector.

Baptism—3 white children. Burials, 4 white. Communicants, 22 white. Non-communicants, 32 white. Children under 14, 35 white. Families, 23 white. Children catechised the first Sundays in the month at Summerville, 5 white. Public worship at St. Paul's, Stono ; at St. Paul's, Summerville, 48 Sundays.

REMARKS.—This Report includes the two Churches, and is made as though there were but one Church, the congregation being generally the same.

In the list of communicants, non-communicants, children, and families, are included those of other denominations of Christians, who for the past year, have attended our Village Church very generally.

Divine Service is held in Summerville, twice on Sunday, from the middle of May to the close of the month of October, and for the re-

mainder of the year, it is held once in the two Churches in rotation; one Sunday at the Parish Church, and the next at the village Church.

*St. Matthew's Parish.*

The Rev. Richard Johnson, Rector.

Baptism—3 white children; 3 colored adults. Communicants, 15 white; 3 colored. Non-communicants, 20 white. Children under 14, 27. Children catechised 5 days. Number of Teachers in the Sunday School, 3. Pupils, 12 white. Public worship held at St. Matthew's Church, 20 Sundays, and 2 other days. At Totness Chapel, 22 Sundays, and 20 other days. On plantations, 12 Sundays. Whole number of times, 96.

REMARKS.—No very important changes have taken place in the Parish since the last Annual Report. Two white persons have been added to the communion, and three colored ones. A Bible Class has been organized, and an interesting organization of colored persons is assembled for worship every Sunday afternoon, during the winter and spring months. Two families have settled in the Parish. Liberal contributions have been made, in proportion to numbers, to Missions.

*St. Helena Island.*

The Rev. David M'Elheran, Rector.

Baptisms—2 white children. Marriages, 1 white. Burials, 2 white. Communicants, 26 white; Non-communicants, 30 white; 50 colored; total, 80. Children under 14, 20 white. Families, 20 white. Children catechised in the summer months, 8 white. Sunday School Teachers, 2. Scholars, 8 white; 12 colored. Public worship in St. Helena Church, central, 48 Sundays; 3 other days; in St. Helenaville Church, 24 Sundays; 24 other days; total, 99.

REMARKS.—We have lost during the past year, one communicant, by death, while another has been added. The Church on this island continues to be well attended, and I trust the principles of true religion are becoming more widely diffused among the inhabitants.

*Trinity Church, Edisto, and St. Stephen's, Edingsville.*

The Rev. C. E. Leverett, Rector.

Baptisms---2 colored adults; 3 white children; total, 5. Marriage, 1 white. Burials, 3 white; 1 colored; total, 4. Communicants, 38 white; 8 colored; total, 46. Non-communicants, about 50 white. Children under 14, about 90 white. Families, 25 white. Children catechised about 46 Sundays, 2 white. Confirmed by the Bishop, 8 white. Sunday School Teachers, 9; scholars, 46. Public worship in Trinity Church, 29 Sundays; 1 other day; in St. Stephen's Chapel, 16 Sundays; 14 other days; total, 76.

REMARKS.---The Minister of the above named Churches feels permitted, by the blessing of his Divine Master, to present, if not a decidedly cheering, a far from discouraging view of the condition of the small flock with which he is connected by the pastoral relation. Although there has been no such spiritual advancement as to furnish matter for triumph,



in the Gospel's signal success among us, yet there has been so much as to dispose him to thank God, and taking courage to go on confidently, though humbly. Seven have been added to the list of communicants, the past year, and have, so far as human eye can penetrate, complied with their dying Lord's injunction, from a devout sense of their obligations to Him.

The Missionary meetings, as heretofore, have been held: the amount collected, though small, very small, considering the means at disposal, has increased. It is a source of deep regret, that only a small number feel it their duty and privilege to communicate of their abundance, for the publication of the Gospel, either at home or abroad, though it must be the acknowledgment of their hearts, had others, in times past, adopted the plan they now pursue, the blessings which are common wherever Christianity has its foothold, would not, in any sense, have gladdened them. Our present supplication is, that that Divine spirit, the source of all good counsels, and Heavenly desires, will unveil to them the joyful things they now see not, and prompt them to labor in the wide extension of the faith, once delivered to the Saints.

The Sunday School Teachers' meetings, have been from time to time held, but have not been so well attended as they should be, would teachers become properly qualified for their highly responsible office. Several of these meetings, with some of the Bible Class, and Wednesday afternoon lectures, and the services for a few Sundays, were, in consequence of the severe illness of the Minister, necessarily dispensed with. In reference to his illness, the Minister cannot feel it ill timed, or unsuited to this report, to express his gratitude to *all* his people, for their most affectionate and devoted attention to him, when apparently, on the borders of the grave. Such displays of attachment as were then, by both young and old, evinced, lead him to hope, that he may be the honored instrument, in inducing them to lay hold on the hope set before them in the Gospel, and the Holy Spirit strengthening them, to prepare for the world, where sickness and death are unknown, and an abundant entrance administered unto all who love the Saviour, and long for his appearing.

*St. Bartholemew's Parish.*

The Rev. F. P. Delavaux, Rector.

Baptisms---9 white children. Marriages---1 white; 1 colored; total, 2. Burials---2 white; 2 colored; total, 4. Communicants, 84 white; 9 colored; total, 93. Non-communicants, 34 white. Children under 14, 75 white. Families, 42 white. Children catechised every Sunday during the summer. Confirmed by the Bishop, 15 white. Sunday School Teachers, 3. Scholars, 25. Public worship at Ashepoo, 20 Sundays; 2 other days; at Walterborough, 32 Sundays; 3 other days; total, 57.

*Claremont Parish.*

The Rev. A. L. Converse, Rector.

Baptisms---7 colored adults; 4 white children; 5 colored do.; total, 16. Marriage, 1 white. Burial, 1 white. Communicants, 22 white; 25 colored; total, 47. Non-communicants, 42 white. Children under 14, 43 white. Families, 23 white. Children catechised 10 days, 16 white. Public worship in Claremont, 45 Sundays; 2 other days; total, 47. The Holy Sacrament administered every other month, and on Good Friday and Christmas.

REMARKS.—It is not quite a year since the plan of 'Church Offerings' was adopted in this Church, and the few individuals who have contributed the sum of \$53 37, are desirous that it should be applied to the furtherance of any system of religious instruction for the people of color in this Diocese, that may be adopted by the Convention. And if there shall be no efficient fund raised for this particular object, then their wish is, that the \$53 37, be applied to the general missionary objects of the Diocese, by the Society for the Advancement of Christianity in South Carolina.

*Prince William's Parish.*

The Rev. Stephen Elliott, sen., Rector.

Baptisms—4 white children. Burials, 3. Communicants, 23 white; 2 colored; total, 25. Non-communicants, 24 white. Children under 14, 50. Families, 20. Confirmed by the Bishop, 5. Sunday School Teachers, 6. Scholars, 25. Public worship in Sheldon Church, 24 Sundays; in the Chapel, 23 Sundays; 19 other days; total, 85.

REMARKS.—Sheldon Chapel has been still further improved by the erection of a tasteful gallery for the colored people. And the Parish Church is at this time, undergoing a thorough repair. The Vestry have purchased a very suitable and commodious Parsonage.

The Church Offerings, and donations from individuals during the year have amounted to 300 dollars, and three members of the congregation have made voluntary pledges of \$50 each, annually, for the cause of Missions.

The Rector is encouraged in his work among the colored people.—He officiates alternately on Sunday afternoons, at two stations, where the word is received with gladness, and he trusts, with saving efficacy. He is happy to report that the Rev. Mr. Webb has accepted an invitation to take charge of a large portion of his Parish. He rejoices that Prince William's Parish has been forward in this good work, and has established the first Episcopal Mission to the blacks on the seaboard.

*Trinity Church, Society Hill.*

The Rev. U. M. Wheeler, Rector.

Baptisms—3 children. Burials, 2. Families, 8. Communicants, 12. Non-communicants, 20. Children under 14, 12. Divine Service performed 51 Sundays, and 4 other days. Total, 73 times.

REMARKS.—The plan has been recently adopted of monthly offerings to the Missionary cause. A service which had been necessarily suspended from the state of the Rector's health, has been, with the expectation of lay assistance, resumed for the benefit of the colored people, held now in the afternoon, at the Church. What encouragement for perseverance may arise, in respect to the attendance of that class, time must determine. The Holy Communion has been administered once a month, three of the stated occasions excepted, in the usual yearly absence of a portion of the families at their distant summer residence. The ordinary congregations have from the first, been small, but the few families who originally formed the Parish, although their number has been lessened by removals, are firm in their attachment to the Church, and maintain their wonted liberality in its support.

*St. Luke's Parish.*

The Rev. B. C. Webb, Rector.

Families—12; 1 removed. Above 14, 34 white; under 14, 19 white. Colored families and children incapable of being ascertained, as regards numbers. Communicants, white, 12; 2 removed; colored, 18; 2 dead; 2 expelled. Baptisms—white, 2 children; colored, adults, 5; children, 1; total, 9. Burials, 1 white adult; colored, 1 adult; 2 children; total, 4. Marriages, 2 colored. Lord's Supper administered 11 times. Public worship on Sundays in St. Luke's Parish, 11; in Zion Chapel, 22; Bluff, 19.

Lectures at the Bluff during the summer, on every Thursday night, with one or two interruptions. Preached for and catechised the negroes at the Churches, after the regular service on Sunday mornings, and on some plantations in the week.

REMARKS.—Some time during last summer, I received a call to become a Missionary to the colored people of the lower part of Prince William's. This call, with the approbation of the Bishop, I accepted, believing it my duty to do so, and humbly trusting, that my acceptance would meet with the divine approbation. The Rectorship of this Parish became vacant in January, 1835. May the Lord of the harvest soon send a faithful evangelical laborer into this now destitute portion of his vineyard.

*Trinity Church, St. Augustine, Florida.*

The Rev. R. A. Henderson, Rector—a Presbyterian of this Diocese.

The present Rector resumed the charge of this Parish on the 9th of November last, and found it in a very forlorn and depressed condition, compared with its state when he left it in 1832; after three years of anxious effort, during which time the Church edifice was built on the site occupied by the first Christian Church erected by Europeans on this continent. The Sunday School has been re-established. Services are performed twice, and sometimes thrice, on Sundays. Four communicants have been added, and five Funerals have occurred.—The ladies of the congregation have formed a plan for raising means to repair and beautify the Church. One evil under which the Church



is suffering, is the indifference to religious concerns consequent upon a state of war. This, it is hoped, by the good providence of God, will soon be remedied. Florida claims, and will no doubt receive the sympathy of the Church at large.

The Report of the Committee on unfinished business, being called up, it was resolved, that each part of the Report be considered separately.

On motion of Edward M'Cready, Esq., the Resolutions of the Rev. Dr. Gadsden, were referred to a Committee of three Clergymen and four Laymen, to report at their convenience. The following were appointed by the President, (the Convention concurring,)

Rev. C. E. Gadsden, D. D.,	Edward M'Cready, Esq.,
Rev. Hugh Fraser,	Col. James Cuthbert,
Rev. W. H. Barnwell,	John M. Verdier,
	Stephen Ford.

The Resolution of President Barnwell, was adopted by an unanimous vote of the Lay Delegates.

The consideration of the Report and Resolutions of Mr. Phillips, was, on motion, postponed till to-morrow.

The Delegation from Beaufort, and the Rector of Prince William Parish, asked, and obtained leave of absence.

On motion, the Convention adjourned till half past 10 o'clock, to-morrow.

*February 16, 1838.*

The Convention met pursuant to adjournment. Morning Prayer was read by the Rev. F. H. Rutledge, and a Sermon delivered by the Rev. W. T. Potter.

The Churches being called, a quorum was present, and Col. J. H. Alston, a Delegate from Prince Frederick's Chapel, Pedee, appeared and took his seat. Major Wragg, also, a delegate from St. Paul's, Radcliffeborough, appeared and took his seat.

On motion, it was resolved, in consequence of the absence of two members of the Committee, appointed yesterday, to consider the resolutions respecting Missions to the Slaves, and a Fund for their support, that others be appointed in their place; whereupon Col. Edward Richardson and Col. J. H. Alston were appointed, and the Committee had leave granted to retire.

The Rev. Dr. Gadsden, from the Committee on the General Seminary, presented the following Report:

The Committee on the Theological Seminary respectfully report:

As to the claims of this valuable institution on the continued favor of the members of our Church, the Committee deem it sufficient to refer

to the Reports made to this Convention on the same subject, from the date of the Seminary to the present time. It is still in a prosperous condition, as it respects the ability of its Professors, and the number and proficiency of its students, but its financial condition is cause for regret, the expenditure exceeding, by a large amount, the income.

The state of the funds of the Scholarships endowed in this Diocese, may be known by a reference to the books now on the table of the Treasurer. The "Bishop Dehon Scholarship," has had a beneficiary this year. The incomes of the Bishop Bowen, and the Rev. Dr. Gates Scholarship, have been added to their capitals, which are not yet of an amount adequate to the object. It appears from a pamphlet, recently issued, that in this institution, there are 7 Professors, or Instructors; 74 Students, four of whom are from this Diocese; 143 alumni, of whom 6 are settled Ministers in this Diocese, (besides a large number of clergymen, who for a time, have participated in its advantages); a Library of 6011 volumes; two buildings, each one 110 by 52, and the annual charge only about \$100, that is for board and tuition being free. Among the regulations are these, "It is declared to be the duty of every student, with an humble reliance on divine grace, to be assiduous in the cultivation of evangelical faith and sound practical piety, neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain every day, stated periods of pious reading, meditation and devotion; and occasionally, special seasons for the more solemn and enlarged observance of these duties, together with such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the Church. He should frequently and carefully read over the services for the ordination of Deacons and Priests. He must be regular in attendance on the public services of the Church, not only on Sundays, but as his studies and other duties will admit, on Holy days, and Prayer days."

In conclusion, we propose the following Resolutions:

1st. That the rise, progress, condition and prospects of our Seminary, are cause for great gratitude to Him, from whom "do come all holy desires, good counsels, and just works."

2. That it be recommended to the members of our Church in this Diocese, to contribute, according to their ability, and in proper consideration of other claims of piety and charity, to relieve the Seminary from its existing pecuniary embarrassments."

The Rev. Paul Trapier presented also the following Report:

The Committee of the Alumni of the General Theological Seminary, who were appointed by the last Convention, for the collection of the quota of this Diocese, for founding a Professorship of Pastoral Theology and Pulpit Eloquence,

Respectfully report, that in consequence of a resolution of the Trustees, suspending indefinitely all further effort in behalf of the above object, the said Committee, much to their regret, were arrested at an early stage of their progress, after they had collected only \$365; of which a part has been, and the rest will soon be, sent to the Treasurer

of the Seminary, to be kept by him untouched until the project, interrupted, we trust, for only a time, shall be revived.

The Committee, therefore, ask to be discharged.

PAUL TRAPIER, *Chairman.*

The Report of the Committee on Unfinished Business, being again called up, the following Resolutions were moved by the Rev. T. J. Young, and adopted by the Convention.

*Resolved*, That we assent to the proposed addition to the note on the table of Moveable Feasts, according to the several days upon which Easter can possibly fall; but would beg leave respectfully to suggest, through the delegates from this Diocese to the General Convention, that the note be printed as in the Book of Common Prayer of the Church of England; i. e., after the words "Septuagesima Sunday," adding "and the like must be done for the first day of *Lent*, (commonly called *Ash Wednesday*,) unless the Table give some day in the month of March for it; for, in that case, the day given by the Table is the right day.

*Resolved*, That we assent to the proposed alteration of the 5th article of the Constitution of the Protestant Episcopal Church in the United States of America, and also to the alterations proposed in the language of Arts. 1, 2, 3, 4, 6, 8, and 9.

The Rev. Edward Phillips asked leave to read the Report of the Committee on the establishment of an Episcopal School, which had been made to the last Convention; and laid on the table by the same. The Report was, on leave given, read as follows:

The Committee appointed to confer with the Bishop, on the expediency of establishing an Episcopal School, in this Diocese, have taken the subject into consideration, and present the following Report:—

Upon serious reflection, the fact must be obvious, that such an institution is very much needed; and no doubt would be very extensively useful. There are two reasons for this opinion; first, because the literary education of Christian youth, under the present system, is radically defective; and next, the peculiar climate, and civil relations of our State, dictate the propriety, to erect seminaries of learning suitable to Southern habits, manners, and feelings. Under the first consideration, the remark itself is sufficient proof, that the prosperity of the Church demands a stricter attention than that which has been hitherto conceded to the religious education of its youthful members. People have run away with the absurd opinion, that Christian teaching of youth, should be limited to the Church and Sunday School, or, at most, to the maxims of parental admonition. All experience, to the contrary, proves, that religious principles, for proper application to future life, should be interwoven with the whole structure of education, moral and scholastic; at least, that the sentiments and impressions taught and effected at school, should not contravene the truths of Christianity. Now, what is the actual character of usual classical instruction? A very slight acquaintance with the Greek and Roman authors, must convince the Christian mind, that the most puerile absurdities of heathen mythology, and the



most atrocious vices of unbridled passion, are inculcated by these writers, under the most winning attractions of poetry and eloquence. The whole system of ancient philosophy and mental culture, imbedded jewels of thought in the deepest corruptions of an unsanctified nature; and justified crime by the deification of the criminal. Men of practical wisdom, who have risen superior to the absurdities of what is called the utilitarian scheme, or the rejection of all knowledge which is incapable of immediate transmutation into gold, acknowledge their debt of gratitude to the fathers of literature and science. But still, who can be insensible to the dangerous effects of an unrestricted study of heathen sentiments? Who does not observe the pervading influence of heathen morals, borrowed from the undisciplined admiration of classic biography? Except among those who have had the courage to make an open profession of faith, the lives and characters of young Christians, seem to be modelled upon the standards of classic excellence, rather than by the morality of the Gospel. The spirit of revenge is inculcated, as the noblest trait of character; and the most detestable vices excused, as the amiable weaknesses of human nature. Christian candor submits the question, should not those infidel authors, if necessary to the thorough understanding of the languages in which they are written, be very cautiously introduced into Christian seminaries; and always accompanied with such lectures and comments as may expose their departure from truth, or their violation of the divine revelation? To effect this desirable object, implies the reconstruction of the whole system of classical instruction. And then, the question occurs, what should be the new organization? Evidently, it should be based upon proper principles.—The morality of the Gospel ought to constitute the groundwork of all instruction received at schools, professedly Christian. In this way, the young may be efficiently “trained up in the nurture and admonition of the Lord.” But religion must be inculcated by some formularies or other: and the use of forms implies conformity to certain standards of faith and worship. Differing sects will not consent to agree upon any one system. The inevitable consequence results, that the Church should be provided with elementary schools, in which the distinctive principles of her faith and worship may be properly maintained. But further: the wisdom of such a provision is signified by peculiarity of climate, and the civil institutions of the State. Every one must foresee the immense utility to the Church of this diocese, and to popular morals in general, that would result from the establishment of a primary school, in which a cheap, but liberal, classical and Christian education might be obtained. Located in some healthy section of the State, and under the care of competent teachers, is it unreasonable to expect that such a school would draw into its classes, a large proportion of Episcopalian youth, serve as the nucleus of a future Theological College; and furnish the Church and the State with native pastors and teachers, who may be able, in their several vocations, to endure the climate; and maintain the conservative principles of constitutional right, advocated by the South? We have no doubt upon the subject. The operation of the diocesan seminary would in some sort correspond with that of the parish school in Great Britain, except that the system of instruction would be more carefully weeded

of heathen and infidel principles; and a more consistent predilection for the Church cultivated in the mind of its future advocates. On the very principle of social nature, the influence of such a seminary must be deep and permanent. The young will not forget the religious culture connected with early association. It will grow with their growth, and strengthen with their strength. The Roman Catholics of the United States have, with consummate wisdom, adopted this expedient to extend the influence of their religion. Numerous theological seminaries are open, for instruction in the tenets of their faith; and numberless secular schools indirectly effect the object, by the known creed of their teachers and patrons. Churchmen, at length, have opened their eyes to this momentous subject. And among the various efforts of commendable enterprise, to secure its attainment, the Diocesan School of North-Carolina, now in the full tide experiment of successful operation, is living proof of what may be accomplished, with a little zeal, in the sister State. The Committee, with deep regret, admit the inexpediency of legislative action on the premise, by the Convention, at this time.—Suitable teachers cannot now be procured for the efficient supervision of an Episcopal school in this diocese, such as would be desirable; and the fear is also entertained, that sufficient interest in an enterprise of the kind is not awakened, to authorize the belief of its suitable patronage. At some more favorable period, not remote, the hope is cherished, that the Church in South-Carolina will be enabled to afford the rising generation that system of education, in which secular knowledge and scriptural truth may unite to shed their combined lustre upon the christian community. In the meanwhile, the Committee recommend the expression on the subject of this Convention's opinions, in the terms which follow:

*Resolved*, That the establishment of a School, in which Christian instruction shall be ingrafted upon classical literature; and placed under the auspices of the Episcopate and this Convention, is greatly desirable.

*Resolved*, That the Churches of the metropolis, and wherever else practicable, be, and are hereby, requested, to take into consideration, the expediency of founding parochial seminaries, as the best substitutes of a diocesan academy.

*Resolved*, That of the class alluded to, the school instituted by the rector and congregation of St. Philip's Parish, Charleston, is worthy of public confidence, and merits the patronage of Churchmen.

*Resolved*, That as the temporal and eternal interests of the young depend upon their timely and proper christian education, the prayers of the faithful be requested to the great Head of the Church, for aid and direction in the accomplishment of the work so desired and contemplated.

EDWARD PHILLIPS, *Chairman*.

The following Resolutions were proposed by the Rev. Edward Phillips, and adopted by the Convention.

*Resolved*, That 6 Clergymen and 6 Laymen of the Diocese, be now chosen by this Convention, to form a Committee, of which the Bishop

shall be Chairman, to take such early and efficient measures, as may be deemed expedient, to organize, sustain, and control, within the city of Charleston, a School, in which, at approved rates of tuition, the teacher or teachers appointed by the Committee, shall instruct his or their pupils in classical literature, conformably to the standards of faith, worship and practice, recognized of Christian obligation, by the Protestant Episcopal Church of these United States. And further more, to report proceedings, and submit to the action of the next Convention, a system of rules for the government of the School, together with such other expedients as may seem calculated to carry the design of its institution into full and permanent effect.

*Resolved*, That the establishment of a School, in which Christian instruction shall be grafted upon classical literature, and which shall be under the direction of the Episcopate, and this Convention, is greatly desirable.

The following were appointed the Committee, to act on the subject of the Rev. Mr. Phillips' resolutions, in the recess of the Convention,

The Rev. Dr. Gadsden,	Samuel Wragg, Esq.
The Rev. Mr. Phillips,	C. G. Memminger, Esq.
The Rev. Dr. Adams,	Dr. I. M. Campbell,
The Rev. Mr. Hanckel,	A. H. Belin, Esq.
The Rev. Mr. Trapier,	Dr. Benjamin Huger.
The Rev. Mr. Kaufman,	John Phillips, Esq.

On motion of Thomas Gadsden, Esq., it was resolved, that the Committee on the state of property in Vacant Parishes, be continued, and that Mr. William Heyward be added to the same.

On motion of the Rev. Mr. Spear, it was resolved, that the Committee on the increase of the Bishop's Permanent Fund, be discharged, and that the President be requested to appoint, at his leisure, another Committee, of the same number, who shall be requested to make further efforts for the same.

The following are the Committee :—Hon. C. J. Colcock, James Jervey, Esq., Thos. Gadsden, Esq., W. M. Smith, Esq., E. M'Cready, Esq.

The Rev. Dr. Gadsden, from the Committee on Missions to the slave population of the Parishes, and a Fund for the support of the same, presented the following Report, which was accepted by the Convention.

The Committee appointed to report on certain Resolutions, respecting the formation of a Fund, for the support of Missionaries to the colored people, and other matters, which were proposed at the last Convention, and postponed for consideration at this, respectfully recommend the passing of the following Resolutions :

1st. That it is unnecessary at present for this body to take measures for the formation of any fund for supporting Missionaries to the colored people ; it being understood, that the difficulty is rather to obtain the Missionaries, than the means of supporting them.

2d. That it be respectfully recommended to the members of our Church, who are proprietors of slaves, individually and collectively, to



take measures for the *support* of clerical Missionaries, and lay catechists, who are members of our Church, for the religious instruction of their slaves.

3d. That it be urged upon the Rectors and Vestries of the country Parishes, to exert themselves to obtain the services of such clerical Missionaries and lay catechists.

4th. That every Missionary and Catechist be approved of by the Bishop.

5th. That this Convention have heard with great satisfaction, of the employment by proprietors of estates on the Wateree, and in Prince William's Parish, of Missionaries of our Church, for the religious instruction of their colored people.

In conclusion, the Committee cannot but indulge the hope, that under the blessing of the Divine head of the Church, "without whom nothing is strong, nothing is holy," the endeavors made, and to be made, by the members of our Church, will, in due season, accomplish the good desires, and thus make glad the heart of every Christian and philanthropist.

The following clergymen were appointed by the President, (the Convention concurring,) Preachers for the next Convention, on other days than the first, Rev. A. W. Marshall, Rev. U. M. Wheeler, Rev. Richard Johnson.

On motion of Dr. Gadsden, Resolved, that when this Convention shall adjourn, it adjourn to meet on the first Wednesday in February.

On motion of Col. Cuthbert, Resolved, That the Clergy be required on some suitable occasion, previously to the meeting of the Convention in each year, to call the attention of their respective congregations, to the importance of the punctual attendance of Delegates at said Convention.

On motion of the Rev. Mr. Kaufman, Resolved, That the "Gospel Messenger" is important to the interests of Churchmen in this Diocese, and that it be recommended to each member of the Convention to do all in his power to promote its circulation, by procuring subscribers.

On motion, David Alexander, and Thomas Gadsden, Esqs., were appointed a Committee, to examine the Treasurer's Accounts; who, having examined them, reported them to be correct.

On motion, Resolved, that 600 copies of the Journal be printed, and that the Constitution and Canons be appended to the same.

On motion, Resolved, that the Treasurer compensate the Sexton for his attendance on the Convention, at the rate of \$3 per day.

On motion, after Prayers and Benediction by the Bishop, the Convention adjourned.

NATHANIEL BOWEN,

*Ex-officio President of the Convention.*

Attest,

WILLIAM W. SPEAR, *Secretary.*

**'RULES OF ORDER,**

*Adopted by the Convention of the Protestant Episcopal Church, in the  
Diocese of South-Carolina.*

1. The Business of every day shall be introduced with the Morning Service of the Church, and a Sermon; and close with some appropriate Collects.
2. After the reading of the Minutes on each day, the Secretary shall call upon each Delegation, to pay the assessment on their respective Parishes, for the expenses of the Convention.
3. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
4. The Delegation of each Church shall occupy one pew.
5. No member shall absent himself from the Convention, unless he hath leave, or be unable to attend.
6. When any Member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate.
7. No Member shall speak more than twice in the same debate.
8. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, unless with the consent of two thirds of the Churches present.
9. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.
10. No motion shall be considered as before the Convention, unless it be moved by a Minister or Delegate of one Church, and seconded by a Minister or Delegate of another.
11. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question of adjournment.
12. The question on a motion for adjournment, shall be taken before any other, and without debate.
13. No leave of absence shall be indefinitely granted to any Member, unless full and sufficient reasons be given by him to the Convention.
14. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.





CONSTITUTION  
OF  
**THE PROTESTANT EPISCOPAL CHURCH,**  
IN THE  
DIOCESE OF SOUTH-CAROLINA.

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WHEREAS, in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas, by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed, for the government and discipline of the same :

*Be it therefore Resolved,* That the following Constitution be agreed to, adopted, and observed, by the Protestant Episcopal Churches in this Diocese, for their government.

ARTICLE I.

*Of Stated Meetings.*

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time, and in such place, as shall have been determined upon by the preceding Convention; but if a sufficient number of Churches do not attend on the same day, the Representatives, whether Clergy or Laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed; which shall consist of, at least, seven Churches.

ARTICLE II.

*Of Lay-Delegates.*

Delegates shall be elected by the respective Episcopal Churches, throughout the Diocese, from among the members of those Churches respectively, to represent them in the State Convention: the Delegates to be elected in such manner, time and numbers, as each Church shall deem proper; to serve twelve months from the time of election; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

## ARTICLE III.

*Of Ministers.*

The Minister or Ministers, of every Episcopal Church, shall always be, *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches; but the right to vote on matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical Member or Members, as may be specially authorized to do so, by his, or their Vestry, or other authority of his, or their Congregation, in the absence of their Lay-Delegate, or Lay-Delegates: but no Clerical or Lay-Delegate, shall hereafter represent two distinct Parishes, or shall, in any case, have more than one vote.

## ARTICLE IV.

*Of Missionaries and Clergymen, engaged in Colleges, &c.*

Every Missionary of the Protestant Episcopal Church, employed in this Diocese, with the approbation of the Ecclesiastical authority of the same, and every duly recognized Minister of this Church, engaged in any College, or incorporated Academy in this Diocese, shall be entitled to all the privileges of a Member of the Convention, with the exception of the right to vote.

## ARTICLE V.

*Of the President.*

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention; in his absence, a presiding officer shall be elected from among the attending members.

## ARTICLE VI.

*Of the Secretary and Treasurer.*

The Secretary and Treasurer shall be annually chosen, (and continue in office until a successor be appointed,) who shall keep a true and correct Journal of the Proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed, for any stated, or special meeting of the Convention.

## ARTICLE VII.

*Of the Standing Committee.*

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the State Convention, who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members.

## ARTICLE VIII.

*Special Meetings.*

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

## ARTICLE IX.

*Of Voting in Convention.*

In all matters requiring the suffrages of the Convention, with the exception contained in the Third Article of the Constitution, the members shall deliberate and vote as one body, but any two Clergymen, or the Delegation from any of two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, (two or more Clergymen representing the same Church, having one vote,) and the Lay-Delegates by Churches, (a majority of each Delegation having one vote,) and a majority of both Orders shall, in each case, be necessary to a decision.

## ARTICLE X.

*Trial of a Clergyman.*

Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behavior, may be exhibited against a Clergyman, to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath, duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such clergyman, as in his judgment, the nature of the case, or the usages, or interest of the Church, may require. And he shall, in the name of the Convention, inform the Vestry, or Congregation, of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

## ARTICLE XI.

*Of the Admission of Churches or Parishes into the Convention.*

Whenever a Church or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply, by letter, to the Bishop, or when there is no Bishop, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitutions and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a



favorable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocese, and Delegates therefrom may be immediately received.

#### ARTICLE XII.

##### *Chartered Rights of Churches.*

No Article, Canon, Rule, or other Regulation, of any General or State Convention, shall be obligatory on any Episcopal Church within this Diocese, where the same shall be found to infringe on any of its chartered rights.

#### ARTICLE XIII.

##### *Of Delegates to the General Convention.*

To the intent that the Church in this Diocese shall not be unrepresented in the General Convention, the Clerical or Lay-Delegate, or Delegates, who may be hereafter nominated thereto, shall, in the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate, or Delegates, any citizen or citizens of this State; *Provided*, that such citizen, or citizens, is, or are, a member, or members, of the Protestant Episcopal Church in this Diocese; or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is authorized to appoint others in their place.

#### ARTICLE XIV.

##### *Of Rites and Ceremonies.*

"The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in this Diocese.

#### ARTICLE XV.

##### *How the Constitution shall be altered.*

No one of these articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and concurred in by two-thirds of the Churches present, at a subsequent Convention.



#### CANON I.

##### *On making Collections for the Bishop's Fund.*

Every Minister having a Parochial Charge in this Diocese, or his Assistant, shall, from time to time, at his discretion, preach in every Church under his care, a sermon on the nature and duties of the Episcopal

Office ; and the Vestry of each Church are requested to make a collection annually, in aid of the Bishop's Common Fund ; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution.—*Passed 1822. Amended 1826.*

## CANON II.

*Providing for an accurate view of the state of the Church.*

Every Minister, having a Parochial Charge in this Diocese, shall, at or before the meeting of every Annual Convention, deliver, or transmit to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages, in his Parish, or Church, during the year ending on the 1st of January preceding ; specifying the number of places where, and how often in each, Divine Service is held ; the number of Families, Communicants, Adults, and Children under 14 years, attending, or belonging to the same ; the number catechised by him, and on how many Sundays ; whether there be any Sunday School, and if any, the number of Children and Teachers, and the subjects of instruction in the same ; and generally, all such other matters as may tend to throw light on the state of the Church under his care ; which reports shall be laid before the Convention, and entered on the Journals, conformably to the 51st General Canon.—*Passed 1825.*

THE HISTORY OF THE  
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HENRY THE SEVENTH  
OF ENGLAND  
BY  
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